

# S V S A N N A :

O R,

## THE ARRAIGNMENT OF THE TWO VN- IVST ELDERS.

D E V T. 16. 20.

*That which is iust and right shalt thou follow,  
that thou maist liue and enioy the Land  
which the Lord thy God giueth thee.*



LONDON,

Printed for *John Teage*, and are to be sold at his  
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the signe of the Ball.

1622.

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THE APPARITION  
OF THE TWO  
LAST EPOCHS

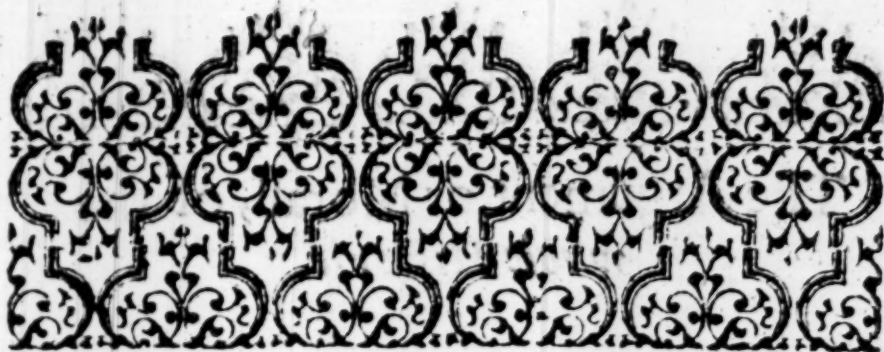
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To the Right Honourable

ROBERT, EARLE OF WAR-  
VVICKE, and to his most ver-  
tuous and Noble Countesse, the  
*Lady Frances :*

**T***Hou who art in thy Country iustly hight,  
Another Daniel for iudging right :  
And thou his Dame, a Susan of this age;  
Let Both be graced with your Patronage.*

---





The Argument, or Morall, of the  
*whole Historie.*

**I** Chaste *Susanna*, here interpret Right,  
Or Iustice; cleare, as pure celestiaall Light;  
Whom couetous false Elders, most vniust,  
Seeke to corrupt, to satisfie their Lust.

*Iustice.*

Diuine \* *Astrea*, of immortall Seede,  
Abhominates such foule and wicked deede:  
Wherefore they to the people her disgrace,  
And set vp wrong and bribing in her place.  
The people, alwaies prone to imitate  
Their vice, not vertues, that do sway the state,  
Ioine with the Iudges al to beat down right,  
And take in guifts and doing-wrong delight.  
Till *Ioue*, awaked with the piteous cry  
Of those that grone vnder Iniquity,  
The gods his Peares to Parla ment doth call,  
And to Olyn pus court them summons all:  
Where they decree a *Daniel* to send,  
To iudge the worst, that al the rest may mēd:  
Thence doth *Astrea* cleare, like *Susan* shine,  
And iudges measure by her equall Line.

THE





THE  
FIRST BOOKE OF  
SUSANNA.

*Gods goodnesse in Iudahs captiuitie;  
Ioachims worth: what Elders ought to be;  
A good wife by Susanna is descride,  
The greatest Blisse that can a man betide.  
The Elders each to other doe discover  
Their Lusts, and plot their wishes to recover.*

**S**ing the honour of that noble Dame,  
Who for true vertues sake despised shame;  
And rather chose to die with infamy,  
Then violate her sacred Chastitie:  
For she him made her confidence and stay,  
That made her righteousnesse as cleare as day.  
*Lucrece* be mute; if chaste, why should thou die?  
If not, why should we praise thy chastitie?  
I sing of Iudges base, not more vniust  
In iudgement, than obscene in filthy lust;  
I sing of Iustice, iudgement, Equitie,  
And knowledge of discerning Veritie.  
Oh blessed spirit, who didst the spirit dispose  
Of youth, the Elders malice to disclose,  
Direct my Muse; Iniustice to discover,  
That hating vice, I may be vertues louer:

A 3

And

2      *The first Booke of Susanna.*

And teach me sing *Susannas* sacred story,  
To all chaste eares delight, and to thy glory.

Whilst *Canaans* Land lay seauenty yeeres vntilde,  
2Chr.36.21 And *Sabbaths* all prophan'd had nigh fulfilled:  
The *Abramites* that vnder bondage groane,  
Sate weeping by the streames of *Babylon*:  
Their *Harpes* vpon the willow trees then hung,  
On which they lately *Sions* songs had sung;  
And though their voices had forgot to sing,  
And fingers touch of sweetest warbling string;  
*Iehouah* could not, for his *Abrams* sake,  
Forget the promise he to him did make:  
But gaue them fauour in the hearehens sight,  
And dwellings both for profite and delight:  
And, lest they should these benefits despise,  
They had, within themselues, the exercise  
Of their owne Lawes; and *Elders* euery yeare,  
The people chose the gouernment to beare,  
Who might by vprightnesse, and skill in law,  
Protect the Good, and keepe the bad in awe.

Amongst the rest, that in that region  
Had large possessions; In *Babylon*  
*Ioachim* had a house most rich and faire,  
Most pleasant, fruitfull, healthfull eke for ayre:  
But was renown'd and famous, most of all,  
For one faire, large and open goodly *Hall*,  
Whither all *Iewish* suitours wont resort,  
For iustice; there the *Elders* kept their *Court*.  
*Elders* which ought, by *Iethros* counsell wise,  
Exo.18.21. Be men of courage, hating couetise;  
Fearing the *Lord*; in dealing iust, vpright;  
And able to discerne the wrong from right:  
But these were Ancients in iniquity,  
Malice, Iniustice and Adultery:

Both

Both like in Ignorance, and base condition :  
Both rais'd by bribing, fauour and ambition :  
Not vsing Law hard causes to decide,  
For they all matters by one ballance tride ;  
Whose guift weighs heauiest, victory obtaines,  
This mickle profit brings with little paines:  
Deferring strifes finall determination,  
Not thereby to take better information,  
But for to groape whose purse did heauiest way,  
And vnto him they alwayes giue the day.

These iudged then the congregation  
Of captiue *Jewes* that were in *Babylon*:  
And for *Ioachim* was a noble man,  
To him the people with the *Elders* came ;  
Where they all noone the causes ouer call,  
As now our *Iudges* in *Westminster* hall.

This noble man was not so honorable  
For ancestry, or ought that's heritable,  
As for his vertues, Iustice, Pietie,  
Humblenesse, Meekenesse and Integritie.  
These did his minde and actions more adorne,  
Than wealth, ambition, fauour, armes with scorne :  
These made him of the highest reputation,  
And sought vnto of all the *Iewish* nation ;  
Who though he *Patron* was and *Advocate*,  
And wondrous knowledge had, to rule the *State*,  
By his great skill in *Lawes* iudiciall,  
The *Morall* and the *Ceremoniall* ;  
Yet seeing the corruptions of the *Time*,  
And *Folly* into *Seate of Iustice* clime:  
And that the most vniust and ignorant,  
By bribing, friends, or boldnesse, got the Grant  
Of highest *Offices* ; Hee free from charge,  
Of publique *Office*, chose to liue at large :

Both

*Ignom.*

A 4

But



But for because, man borne he vnderstood,  
 Not for himselfe, but for his countreys good,  
 He tooke more paines, than in any Magistrate,  
 For wronged friends, and good of publike state.  
 So that his was the *House of Iustice* highr,  
 His mouth an *Oracle of Law* and Right;  
 The widows, poores, and orphans sure defendour,  
 Th' *Innocents* aid, and terrour of th' offendour.  
 He ware a *Lawyers Gowne* to keepe him warme,  
 But sould no Breath, to doe a poore man harme.  
 He that describe all heavenly Graces can,  
 May tell the *vertues* of this noble man;  
 Which he not only learnd, by contemplation,  
 But acted to the good of all his nation.

*A good wife  
 described.*

*Prou. 31. 10.  
 11. &c.*

But about wealth and all this man possesse,  
 He with a faithfull, honest wife was blest,  
 In whom her husbands heart might safely trust,  
 In wealth or want contented, true and iust,  
 Who did him good, not euill all her daies,  
 Industrious with her mind and hands alwaies:  
 Like merchants ship that foode from far doth bring,  
 Early and late her houshould ordering:  
 Her working hand still open for to feede,  
 The hungry, and to giue to them that neede:  
 And in the Sommer for the Winter tide,  
 She cloathing for her houshould doth provide.  
 This made her husband so much set by, and  
 To sit amongst the *Rulers of the Land*:  
 Her mouth was shut, and couered her face,  
 In one sate modesty, in th' other grace,  
 In one did angelique sweet beautie shine,  
 From th' other wisdomes flowes, and grace diuine.  
 To many daughters, Graces rare befall,  
 But chaste *Susanna* went beyond them all.

Amongst

*The first Booke of Susanna.*

5

Amongst the fruits of her Industriousnesse,  
Who neuer eate her Bread in idlenesse,  
Shee plants an orchard fruitfull, rich and faire,  
Whither she with her Lord doth oft repaire,  
Themselues awhile from worldly cares to free,  
And on their handy workes Gods blessing see: (sight,  
There might they please, smell, touch, eate, taste and  
With flowers, fruits, and musiques sweete delight;  
For through the same a pure streame murmured,  
To which the Birds sweete trebles warbeled,  
The winds amongst the trees a Base did sound,  
And flowers all enamelled the ground.  
But lo the winds, birds, streames and all were mute,  
At nimble touch of *Susans* trembling Lute,  
Brooke staid, Birds ceast, and Aire calme became,  
To heare the heau'nly musique of this Dame;  
But most it doth her husbands heart reioyce,  
To heare her Lute outwarbled by her voice:  
Which seem'd a quire of *Angels*, which did praise  
The King of heau'n in *Dauids* holy laies.  
So haue I often heard, in forrest faire,  
When Spring begins with calme and gentle aire,  
Groaues citizens, which thither doe resort,  
Oft sing by turnes, oft ioyne in one consort;  
Till *Philomele* to welcome *Phæbes* light,  
Hauing their musique heard with due delight:  
Sends from her brest such lute-like warbeling,  
The other Birds are all asham'd to sing;  
And listning, in one straine most sweete and cleare,  
Doe all their changes in one Dittie heare.

And so haue I often seene the shepheard swaines,  
Wooing the shepherdesse on the plaines,  
Challenge their mates by single pipe and voice,  
And ioyne in consort with harmonious noise:

That

That all the shepheards dance to heare them sing,  
 And forrests all with ioy aloud doe ring,  
 Till *Phillis* with one stroake of warbling Lute,  
 The shepheards pipes, and voices all makes mute;  
 Yea *Collin Clout* doth breake his pipe for shame,  
 To heare the heavenly ditties of his Dame.

Thus oft she solaced for recreation,  
 But moit alone, for holy meditation,  
 She in her orchyard walketh euery day,  
 To reade the Scriptures, meditate and pray,  
 Where by sublime pure heavenly contemplation,  
 With *God* and *Angels* she hath conuerſation,  
 And by true Faith, and her spirituall eye,  
 As present doth the day of *Christ* descry.

*Lust descri-*  
*ed.*

This Di'mond of inualluable prize,  
 Was toone discern'd by *Elders* lustfull eyes,  
 Lust that ſierce Fire, which first in eyes conceives,  
 And raging enters in, and neuer leaues,  
 Till all the body it hath set on fire,  
 And ſeard the ſoule with wicked ſtrange deſire;  
 Like lightning, ſent from Hea'n for curſed ſinne,  
 Which first on tops of Towers doth begin,  
 Then fires the rooſe, thence falls downe to the hall;  
 And is not quench't till it conſumeth all.  
 Sweet kindly heate, when youth kept in loues bounds  
 A wiſe not womankind for ſcope propounds;  
 But eu'n a ſparke of hell, when it doth rage  
 Amongſt the Ancient, politique and Sage.  
 "Gray heads incontinent when they were young,  
 "As they grow weake in limbs, in luſt grow ſtrong.  
 This fire ſo ſierce doth in the *Elders* burne,  
 It all their mirth to heauineſſe doth turne,

Their caſt downe eyes dare not behold the ſight  
 Of Hea'n, nor thinke on *God* that iudgeth right.

Deepe



*The first Booke of Susanna.*

7

Deepe was indeede *selfe-guilty* conscience wound,  
But they more violent *Lusts* fury found;  
Each his owne fire but not his fellowes knew,  
Not durst one it vnto another shew;  
As ham'd their filthy lust to her to tell,  
Yet both, to quench their flames, would burne in hel;  
Both wickedly doe proiect day and night,  
That at the least they may enjoy her sight:  
To haue their will on her both were full faine,  
But saw no meanes their longings to obtaine.

As *Satan*, when he would vs worke despice,  
Transformes him to an *Angell* of the *Light*,  
Lest if we should behold his proper *Shape*,  
*Forearm'd, forewarn'd*, we might his malice scape:  
So these two Carles in *Susans* presence sate,  
As if they all on Iustice meditate,  
And when they chanc'd with *Joachim* to dine,  
Their table-talk was of all things diuine:  
Of a sound conscience, and equity,  
Wiues *Loyalty*, and virgins *chastity*;  
Thus hoping, by their queint *Hypocrisie*,  
To make a way to foule *Adultery*.

One day from Iudgement seate when both did rise,  
And either turned home as was their guise,  
Both streight returned, and together mette,  
With hope the sight of *her* alone to gett:  
Where either of the other doth enquire,  
The cause of their so suddaine backe retire.

Brother, said then, the *Senior* in degree,  
What is the cause I thee so heauy see?  
Doth any *Ahab* hold from thee some ground,  
That doth vpon thy house, or vineyard bound?  
Which thou desir'st for profite or delight,  
Tell me, and he shall know a Iudges might.

Or

Or doth there any *Mardochee* deny  
 To doe obeisance to thy *Seignury*?  
 Hast thou receiued wrong of any wight,  
 And wouldst againe with *sweete reuenge* requite?  
 Or tell mee, some faire *Dame* dost thou not loue?  
 Whose *Chastity* thou art afraid to prooue;  
 What euer be thy griefe, now tell it me,  
 And vse my power, as I haue vsed thee.  
 What doe we both like *Kings* o're *Iudah* raigne?  
 And shall ought crosse our pleasure or our gaine?  
 No no; wee'le breake or make them all obay;  
 We rule not if our subiects vs gaine say:  
 My *Lord*, replide the *puny Iudge* againe,  
 Tis not *Reuenge*, *Ambition*, *Pleasure*, *Gain*,  
 That so afflict my body and my mind,  
 Tis *Loue* of Faire: but shame there stopt his wind,  
 The word *Susanna* faine he would haue said,  
 But was of man, though not of God afraid.  
 As two old theeues, that haue companions bin  
 Oft times in *Murther*, *Theft* and *sowler Sinne*;  
 Huing a *Booty* in one place espide,  
 But neither others mind thereto descride,  
 At diuers windowes slipping in by night,  
 Into one *Hall*, which doth both much affright,  
 (One for the owner first the other taking,  
 And each a true man, for a *Theefe* mistaking,)  
 Till by some secret markes each doth espy  
 His fellow-theefe, there met vnwillingly,  
 Wherewith both glad, hope easelier to obtaine,  
 Their purpose, and be *Sharers* in the gaine:  
 Eu'n so these *Elders*; who by might and fraud,  
 Had often ioind in iudgement to defraud  
 The fatherlesse, and widowes of their right,  
 And to oppresse the weaker by their might;

First seard one by the other to be spide,  
But after they had both their lusts descride,  
Ioy in their hap, and easelier hope to get,  
And share the *Boory*, for which there they met.

Thrice noble Mate, the elder Iudge replide,  
I see one fire in both our hearts doth bide,  
Which smothered, smoaking inwardly will buine,  
But blowne and stir'd, to purest flames will turne:  
I, by thy meeting here, doe surely ghesse,  
It is one *Dame* doth both our hearts possesse:  
For I haue oft beheld thee fixe thine eye,  
Vpon her beauty as she passed by,  
And therewith heard thee inly sigh and groane,  
As thou didst wish to be with her alone.  
But, since sweete *Cupid* smites both with one *Dart*,  
Let vs not herein one another thwart,  
If discord our desires shall diuide,  
Our powre and empire can not long abide:  
Let name of *Ryvall* which breeds mortall hate,  
In youth, in age, our loues conglutinate.  
Her beauty that than Sunne doth clearer shine,  
Hath heate ynough to warme mine heart and thine,  
And both our longings fully satisfie,  
Let's share in loues, as in commodity.  
As strongest castle which doth fortifie  
It selfe t'endure the *Siege* of enemy,  
By force vnited's sooner ouercome,  
Than if they should assault it one by one:  
So shall we finde the Fortresse of this *Dame*,  
By both, than one, more easy to be tane:  
Yea if through waiwardnesse it shall stand out,  
By force or policy wee'le bring't about,  
Either with peace our pleasures to enioy,  
Or ruine it and utterly destroy.

Deare



Deare Brother, I mine heart must tell thee plaine,  
 My stomacke can not brooke, so fowle a Swaine  
 As *Ioachim*, whom the base Multitude  
 Honour as King, should thus vnto be sude  
 Of all, to be their *Patrone*, *Advocate*,  
 And sway our powre in ruling of the *State*:  
 Allcadging *Law* and *Custom* to maintaine  
 Things, that to crosse our pleasure and our gaine;  
 That he, I say, should be the onely wight,  
 That fees the *Beames* of this cleare *Suns* sweet light;  
 That in his armes he should enioy alone,  
*Susanna*, a fit Bride for *Salomon*.

Let vs bethink's of some conuenient tide,  
 Our selues in some close shady place to hide,  
 And take her in her *Orchard* all alone,  
 For there she walketh euery afternoone:  
 There, when we see our oportunirie,  
 Keepe thou the doore, he keepe Her company,  
 And when I satisfide haue my desire,  
 As I did mine, thou mayst assuage thy fire:  
 Thus wickedly one with another reason,  
 Deferring all to more conuenient season.

---

C  
 The end of the first Booke.

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## The second Booke of *Susanna.*

Susans deuotions, workes and Huswifery,  
Ioachims iustice, hospitality.  
Elders her washing tempt; but she denyes:  
They offer force, then out for ayde she cryes.  
On her transference they, falsely, all the blame,  
Vnto her owne, and all her seruants shame.

**N**ow scarce his steedes had *Phebus* watered,  
And for long iourney ready harnessed,  
And faire *Aurora* vther of the day  
Made haste; because *Sol* went his longest way,  
When chaste *Susanna* from sweete side arose  
Of *Ioachim*, and putting on her cloathes,  
She meditates on roabe of righteouinesse,  
Wherewith the bridegroom his belou'd doth dresse:  
His merits made her owne by imputation,  
In spirituall birth, not fleshly generation.  
Long costly dressings did the Dame decline,  
As nurse of pride and mis-expençe of time,  
Wherefore her nightgowe quicke about her cast,  
With band and hat in seemely order plac'd,  
She suddainely vp all her maidens calls,  
And kneeling with them to this prayer falls.  
Oh King of rest! that doest appoint the night  
For rest; the day that man should in thy sight,

To

To all the duties of his calling tend,  
 Having thy glory euer for his end;  
 We first acknowledge our vnworthinesse,  
 Relying whole, on Lambs vnspottednesse,  
 Which from worlds first foundation was slaine,  
 That he might free vs from eternall paine.  
 We, for this wondrous grace, thee euer praise,  
 Thy care and prouidence for vs alwayes,  
 Grant we of this may euer meditate,  
 Our tongues thy praise & noble acts relate,  
 And make vs truely doe all thy commands,  
 So thou the workes maist prosper of our hands.  
 As nimble larke which with the morne doth rise,  
 Mounts from her couch, first to salute the skies,  
 And all the way to Heauen and earth she rings,  
 Prayse to the Lord of Lords and King of Kings:  
 But, hauing finished her due devotion,  
 Falls silent downe with swift and nimble motion,  
 And diligent takes paines for daily foode,  
 That may sustaine and keepe her selfe and broode:  
 Eu'n so this Dame as soone as any light,  
 Affoorded her the least vse of her sight,  
 Vp from the bed doth her faire body raise,  
 Her soule mounts vp to heau'n the Lord to praise.

But after her deuotions finished,  
 And all her seruants duely ordered,  
 Due portions to her maidens she diuides,  
 And for her household daily food provides,  
 Still caring for her husbands table most,  
 To furnish't bounteously with smallest cost:  
 Here she directs her steward, and her cooke,  
 One to provide, the other well to looke,  
 That with her faire allowance they be able,  
 To furnish plenteously her husbands table.

**This**



This time she soueraigne waters did distill,  
(For she in Physicke art had mickle skill ;  
Yet was her charity, than cunning, more,  
Stooping to heale the meanest *Lazarus* sore :  
Her Lyons heart, fine hand, and eagles eye  
Made her admir'd of all for surgery.)  
That done, she backe returneth to her maides,  
Where either she to them the Scripture reades,  
Or learns them some choise precepts she collected,  
Or hystories which most her soule affected,  
With piety their minds to exercise  
Whilst each her taske with nimble ioints applies :  
Their chiefest workes were roabes; to keepe frō cold,  
The orphans poore, and widowes that were old ;  
Of cloath which she had spun of her owne fleece ;  
Yet oft to shew her skill in curious peece,  
She for her husband workes a cap or band,  
To make him be more honour'd in the land,  
Where thou might see, with cunning needle told,  
The subtile serpent simple *Eue* infold.  
Here stands a tree, all couered with leaues,  
whose fairest fruit most lookers on deceiues;  
By this was shadow'd that *Forbidden* tree,  
That *Adam* ban'de and his posteritee.  
Many faire trees she planted there around,  
But none so goodly to the eye was found,  
Like sinne of pleasing shew, but deadly tast;  
Better, than eate such poison, euer fast.  
But not farre off, her cunning hand contriues  
An *Antidore* which out this poison drives :  
For here the child's depainted to the life,  
That trembleth vnder faithfull *Abrams* knife,  
Where lo ! aboue his hand an Angell stayes,  
And doth his faith and firme obedience praise :

B

Here

Here in the bush a spotlesse lambe doth lye,  
 Willing, to saue young *Isaacks* life, to dye;  
 A figure of that lambe that offered  
 His life to saue vs all in *Isaacks* seede.

Oft with her maids, about her round, she sings  
*Dauids* sweete layes vnto the King of Kings,  
 Who ioyning all with angelique sweete noise,  
 Doe praise the Highest of all as with one voice,  
 Thus was her house of maidens arts the schoole,  
 And Academy to instruct their soule :  
 Her hands with vse so cunning were become,  
 That though her eyes lookd off, her worke was done,  
 The whilst with them her maidens she directs,  
 And her owne businesse no whit neglects :  
 Oft reads she them some holy Hymne of praise,  
 Yet neuer from their worke her fingers stayes.  
 Thus she her time in working spends till noone,  
 Whilst *Ioachim* which rose from bed as soone,  
 Doth his whole family together call,  
 And ioynes in humble prayer with them all.  
 Then walkes he forth to see his oxen plow,  
 Or mowers pearly lockes of medowes mow,  
 Or widows weeding of his earing graine,  
 Or maidens milke from bagges of kine to straine:  
 Here he appoints a iolly Swaine to tend  
 His flocke, and from the wolfe and flye defend :  
 Oft would he teach a courser for to pace  
 More easy, and to raine with pleasing grace.  
 But euer he returneth home by eight,  
 Where many longing *Clyents* for him waite,  
 And him for pittie and compassion praid,  
 To be the widowes and the orphans aide.  
 Brethren, saith he, with all my skill and might  
 I'll stand for you, if that your cause be right,

But surely know, I cannot mooue my tongue  
 To doe you good, and doe another wrong :  
 Law is a constant will, a ballance true  
 That giues to eu'ry man what is his due,  
 And therefore must not vnder false pretence,  
 Be made a cloake for wrong or violence :  
 Or be for enuy, to the great a snare,  
 Whilst faults for pittie in the Poore we spare:  
 Right setteth each thing in the proper place,  
 Without respect of persons, feare, or grace.  
 Then would he lend to all a patient eare,  
 Till each his cause in order doth declare :  
 The right with all his might he would defend,  
 And what was wrong would counsell soone to end:  
 Nor for displeasure, feare of losse or might,  
 Would be deterr'd from pleading for the right.  
 Therefore was call'd the iust mans *Advocate*,  
*Truth's Champion*, and maintainer of the *State*.  
 For paire thus each their life in labour spends  
 One feedes and cloths them, th'other them defends :  
 The wisemans rule is vnto both a guide,  
 Prepare abroad, then things at home prouide:  
 A blessed paire, for *Truth* which alwayes stood,  
 Their end *Gods glory*, and their neighbours good,  
 Now had the glorious Tirans panting horse  
 Attaind the midway of their longest course,  
 And *Sol* to checke vaine glorious humane pride,  
 When as he highest sate was least descride;  
 When Chimes inform'd old stomacks it was noone,  
 So Iudges rose, and all departed soone :  
 And *Nature* crauing after toile repast,  
 Makes *Ioachim* vnto his dinner hast.  
 Here should my Muse in order, next propound,  
 How he in order all things ready found ;



*Susan* him greeting, like the wise Kings Bride,  
 With many faire chaste Damfells by her side,  
 Who all with cheerefull comely modest face,  
 Bow to the ground with curteous comely grace:  
 His seruants round about the table stand,  
 Attending all their Lords eye, and command:

Who can describe the order of the King,  
 Whose wisdomes glorious fame so far did ring,  
 That it from *seba* brought that prudent Dame,  
 Which found his glory farre exceede his fame:  
 He to describe the order's onely able,  
 This noble man obserued at his table;  
 His seruants, ministers, his drinke and meate  
 Happy were they that at his table eate;  
 Blissed are they that waiting by doe stand,  
 His gracious words and deeds to vnderstand.

Their thirst and hunger being satisfide,  
 And God before and after glorifide,  
 After some sweete discourtes, all arose,  
 And to their businesse themselues dispose,  
*Ioachim* turnes his bookes the law to find,  
 Which might resolue some doubts then in his mind.  
 With two maydes *Susan*, as it was her guise,  
 To bathe her selfe into the orchard hies;  
 And sending forth her maides for soape and oile  
 Her daintiest body doth vndresse the while:  
 Oh, *Susan* stay, oh, stay not here alone,  
 The wiseman saith, two better are than one;  
 The *Elders* close in wait for thee do ly,  
 So close that *Susan* can them not descry.

Like that faire Dame which *Jesseson* from high,  
 Bathing her selfe in garden did espy,  
 At suddaine dazled with her splendour bright,  
 Thinks he doth see a new Sunne rise at night:

So

So shines the beauty of *Susanna's* face,  
Her eyes like starres which frosty night do grace,  
Her teeth like ivory piles stand row by row,  
Or'e which her lips like scarlet ribbands show,  
Her chin, her cheekes, her forehead and her nose,  
Like lillies mixt with red and damaske rose.  
Her lury necke, faire shoulders which excell,  
Her paps that like two haruey apples swell:  
The which for sport her babes were wont to cull,  
When they from them haue suckd their bellies full.  
Her snowy armes each grac'd with milk-white palme,  
Like two eu'n branches of the fairest *Palme*,  
Whose ends were with small fingers ioyned neate,  
And at their ends smooth stones of Berill set,  
The rest who knowes? them to omit I chuse,  
As not once thought of by my graver Muse.  
But she into the water leaping light,  
To coole her heate, inflameth their delight,  
Where purest waters her faire limbs embrace,  
As Iuory Sculpture in a cristall case.  
Like chastest *Cynthia* when with dreaded dart,  
She chaſt the Tigre, Leopard and Hart,  
Her body ouertoiled with the heate,  
And fairest skin or'e shadowed with sweate,  
In purest fountaine in the shade doth wash,  
Whilst all her darlings round about her pash:  
Till hunter, to his cost her beauty spies  
Which heauenly did amaze his humane eyes:  
The sight whereof so rauisheth his brest,  
A reasonable man turnes senselesse beast,  
With snaggy hornes, cloue hoofes, & frighted looks,  
That he who vpward erst, now downward lookes;  
And all his Curs, that lately he so fed,  
Him chasing as their game fast followed:

18 *The second Booke of Susanna.*

Whom pulling downe, like *Iesabel* they teare,  
Such beastly ends, all beastly Letchers feare ;  
Such beastly ends these *Elders* eke befall,  
Whilst clouds of stones sing their curst funerall.

As subtile Serpent close himselfe did hide  
In *Eden*, till a fit time he espide,  
When *Adam* to some other corner gone,  
He there might take *Eue* naked all alone :  
So these two *Elders* of the Serpents breede,  
Who beare like enmity to all her seeds,  
This naked Dame alone, watch to assaile,  
And first with promises seeke to preuaile :  
*Madame*, saith one, the ardour which we prooue  
Burning our hearts with flames of feruent loue,  
Compell vs life and honour to aduenture,  
And closely now into your garden enter :  
If you will vs in true affection meete,  
Siluer to you shall be like stones in streete,  
And we with gold will fill your fairest hands  
Like *Danaes* lap, or *Tagus* golden sands :  
Thy beauty like the *Day* starres shall be seenè ,  
And thou shalt raigne in *Judah* like a Queene.  
But if thou shalt refuse with vs to lye,  
Behold, we then against thee testify,  
VVe saw thee with a youth thy bed defile,  
And thou hadst sent thy maides away the while.

VWho can expresse *Daphnes* perplexitie,  
VWhen gods for pittie turn'd her to a tree,  
As she doth naked from *Apollo* flye,  
And than her honour lose, would rather dye?  
Or who can tell that pittifull sore-taking  
Of *Absolons* faire sister, when she baking  
Cakes for her brother *Amnon* for to eate,  
Perceiu'd her honour was his longd-for meate?

And



And cride,forbeare,oh brother,to discover  
Thy sisters nakednesse; nay rather couer  
My shame than force me: oh ! let no man tell  
Such wickednesse was done in *Israel*;  
And I eu'n whither shall I goe for shame?  
And for a foole all *Israel* shall thee blame:  
May tell how *Helchi's* daughter was asham'd;  
But most the *Elders* for their lust she blam'd,  
That they which ought to iudge adultery,  
Should authours be of such iniquity;  
That those her Lord and she so honoured,  
Should plot with shame now to defile his bed.  
Her nakednesse with cloathes she faine would hide,  
But they all couering to her denide:  
Her couering was sorrow, grieve and shame,  
And floods of teares for to expresse the same.

As when fierce thunder threats to rend the skies,  
Great floods by stormes most violent arise,  
That riuers all their channells ouerflow,  
And drowne the seede which husbandmen do sow,  
So fill her teares the lauer to the brim,  
That drown'd in sorrow, she in teares may swim:  
Her drops of sweate like pearles do trickle downe,  
And she is all benumbd as in a swoone:  
Sol, erst that shin'd, asham'd, now in a cloud  
Himselfe, from seeing this soule sinne, doth shrowd:  
Showres fall from heau'n, as if the stars did mourne,  
And all the birds their songs to murmurs turne:  
The trees small drops like teares about do dash,  
And all the vnder shrubs with weeping wash;  
The shrubs, the hearbs, and all make lamentation,  
To see this Dame so neere her desolation:  
And eu'n my Muse, as I this story write,  
Laments and mournes to see her piteous plight.

At

At last sore grieu'd that humane eye beholds  
Her naked body, she her mind vnfolde.

My Lords for loue of God, this sinne forbear,  
If not for loue nor honour, yet for feare,  
When you condemne another for this crime,  
You iudge your selues! Tis now a fitter time,  
To fast and pray in our captiuitie,  
Than thus to double our iniquity.

If I like *Eue* consent vnto your mind,  
I sure with her a like reward shall find,  
And if I doe your wickednes withstand,  
Yet know I not how to escape your hand:  
But I all mortall deaths will rather dy,  
Than in Gods sight commit adultery:  
Who doth with lust her laser lims enroule,  
Defiles her body, and doth damme her soule:  
Haue I not promis'd before God and you,  
To be vnto my husband iust and true?  
And must not all by lawes iudiciall dye?  
Without exception for adultery?

Oh Iudges graue: but bridle yet your lust,  
And once a womans *Secrecy* entrust,  
That neuer will bewray this offerd shame,  
For honour of our nation and your name.  
But howsoeuer you my flesh torment,  
My heart to wickednesse shall not consent,  
A guilty conscience is a soarer wound,  
Than tortures all that Tyrants out haue found.

Dame; said the Iudge; art thou yet so vnwise,  
Thou knowst not Politicians did deuise  
Religion, onely to repress the base,  
And hold the Noble in the peoples grace?  
Dost feare God should vs in this action see?

This Lawyers gowne shall couer thee and me;

Vnder

Vnder which oft to Heau'n hath past vnseene,  
Farre greater Trespasse then this, I weene,  
*Lust* is a Sport, if closely carried,  
And from all fleshly eyes close couered;  
The Troth which to your husband you did plight,  
Was but for ceremony in our Sight.

And as for our *iudiciall* Laws offence,  
Iudges haue power therewith to dispence:  
Your selfe and honour vnto vs entrust,  
And you shall find vs faithfull, true, and iust:  
Great is the honour of an *Elders* name,  
Then who shall dare or thee or vs defame?  
And for your *conscience* now so foolish tender,  
*Custom* like ours, will strong and valiant render:  
Weele not torment your flesh, but it delight,  
Come, *Madame*, you must try an *Elders* might.  
Then, like fowle *Beare*, that greedy of his pray,  
His filthy Paw on milke-white *Lamb* doth lay,  
So he by force would bring her to his *Lust*.  
But she that in th' Almighty put her trust,  
Needes no *Stillettero*, now for to defend  
Her honour, but loud cries to heau'n doth send;

" Surest defence that women haue to cry,  
" To saue them from Lusts raging villany.

You *females-masculine*, that doe pretend,  
You weapons weare your honours to defend,  
If in the Court or City, villany,  
Should be attempted 'gainst your chastity;  
See here this *naked woman* all alone,  
Defends her honour hauing two to one.  
Her modest Lookes were late her sure defence,  
'Gainst base attempts, now cries 'gainst violence.  
Oh modell of a chaste and constant Dame,  
The world all chaste ones, hence *Susannas* name.  
*Eue* temptred was, and by temptation fell,  
*Faire Thamar* forced was against her will,



*Sarah* was tane away, but neuer tride;  
*Shames Feare* made *Lucrece* yeild, whereof she dide.  
 But *Juda's* daughter naked all alone,  
 Here ouercomes her Tempters, two to one.

But one of them, ah! suddainely doth run  
 To the fore-gate, which he hath sone yndone,  
 And comming backe, both 'gainst the woman cry,  
 Stop, stop the adulterour, they both must dye.  
 The *seruants* much affrighted with the noise,  
 And knowing well the heard their *Ladies* voice,  
 Rushing in at the back-dore, found their *Dame*,  
 Accused by the *Elders* to their shame.

Vile woman! cride the one of them, fie, fie,  
 Is this thy modest holy *Puritie*?

Thy Prayer, Fasting, Almes, and Meditation,  
 Sabbaths, and New-moones, holy obseruation,  
 With which thou seekst thy wickednesse to couer?  
 God now will thy Hypocrisie discover.

Thy piteous lookes, and faind strict Conscience  
 Shall be no *Subterfuge* for foule offence;  
 Was this the cause thou forth thy maids didst send?  
 More closely with a young man to offend;  
 We as true winesses, doe testifie,

That thou art taken in *Adulterie*,

Thy *Minion* we doe hope to catch ere long,  
 Who brake from vs because he was too strong:

For testimony, open see the doore,  
 Through which he scap't, that was close spard before;  
 And see her naked, as with him she lay,  
 Lo here for heate her garments laid away.

The *Seruants* all were grieu'd and much asham'd,  
 To heare their *Dame* thus by the *Elders* blam'd,  
 For enuious *Fame* durst neuer till that day,  
 Least Spot or Blemish on *Susanna* lay.

The end of the second Booke.



THE  
THIRD BOOKE OF  
SVSANNA.

*True Lovers greeting, willinge to dye,  
Than suspect mutuall integritie;  
An old-man into talke of Susan fals,  
And her describes from birth to nuptials:  
She is brought forth; arraign'd, condemn'd to dye;  
God her delmers, 'soone as she doth cry.*

**N**OW clouds black curtaines vnder Heau'n were  
And Morne was all in Scarlet manteled, (spread,  
(For chaste *Aurora* put on this array,  
To shew the horroure of this bloody day: )  
When Elders from their Beds of Downe arise,  
Who nought but mischief all the night deuise;  
And send their Serieants out to summon all  
The people to assemble at the Hall.  
Their Loue was turned now to Indignation,  
Their Lust to mischieuous Imagination,  
And *Hostile*-like since they may not enioy  
Her Fort by parley, seeke it to destroy.

But here chaste *Susan* doth my *Muse* invite  
To tell, how with her Lord she spent that night:  
Who hearing in his study at his Booke,  
A wondrous noise, doth from his window looke;

But

Gen. 29.

But when he thence but little could discern,  
 For shade of trees, comes downe the Truth to learne.  
 As when great *Ebers Sonne*, (to saue his life,  
 Her, sister call'd, who was indecde his wife,  
 Which made the *King of Gerar* for her send  
 And for his owne wife *Sarah* apprehend:)  
 Was vext with Feare, Doubts, Loue and Iealousie,  
 For losse of *Honour*, and the *Chastitie*  
 Of mother of the faithfull, who for cleare,  
 Both minde, and body, neuer yet had peere:  
 But when the *King* conuaid her home againe,  
 And shee affirm'd her selfe without all staine:  
 Doth vato *Heau'n* both Heart and hands aduance,  
 And praisd the Lord for her deliuerance;  
 And though foule Fame, her for this shame reprove,  
 He her more sure and constantly doth loue.  
 Eu'n so *Ioachim* was at first afraid,  
 His wife was vsd as the *Elders* said,  
 But waying well her *Faith* and *Constancie*,  
 Soone blames his foolish *Feare* and *Iealousie*:  
 And turneth all his doubts and bitter passion  
 To tender *Loue*, teares, pittie and compassion:  
 And her embracing thus began: My Deare!  
 Forbeare to weepe; And let mee from thee heare,  
 The depth of this profound iniquitie,  
 That Both vs plungeth in this misery.  
 The desert sooner shall be fruitfull plaine,  
 Mount *Sinas* top be drown'd in *Ocean* maine:  
 And *Iordans* fruitfull valleys turne to waste,  
 Than I suspect my loyall Wife vnchaste.  
 As when fierce *Stormes* doe all the mountaines wash,  
 And threat to drowne the valleys with a dash,  
 If *Titan* please to cast a golden Gleame,  
 The coasts are cleare, and all the *Heau'n* serene;  
 So,



So, at these gracious speeches of her *Knight*,  
*Susanna* turnes her clowdinesse to *Light*;  
 Her eyes are dride, which fountaines were of teares,  
 Sighs turn'd to speech; And thus her selfe she cleares,  
 O wretched I ! yet wretched who can bee,  
 That hath so kinde, a noble Lord, as thee ?  
 Who doe'st mee now in louing armes embrace,  
 When enemies doe plot my most disgrace :  
 My Lord ! shouldst thou suspect my Loyalty,  
 My heart should burst for Griefe, and I should die.  
 But *Iordanes* streames shall sooner backward slide,  
 And *Force* my *Body* from my *Soule* diuide ;  
 Celestiall *Fire* vnto *Earths* center tend,  
 And *Center Titans* fiery coach ascend,  
 Than I consent for feare of *Death* or *Shame*,  
 My conscience with eternall spots to blame.  
 Perswaded be that I haue loyall stood,  
 I ioyfully will seale it with my blood ;  
 I feare no accusations vniust,  
 For I doe know in whom I put my trust.  
 These wicked *Lords* for mee in wait haue laid,  
 But shame and *Sorow* here her Speeches staid :  
 And suddenly another *Cloud* appears,  
 Which dims her *Light*, and drowneth all in teares :  
 So deepe shee sighs, so fast her teares doe flow,  
 That *Ioachim* doth weepe with her for woe,  
 And both with Sighs and Groanes their loues record,  
 But neither able is to speake a word.  
 As when two *Cloud* in *Sommers* day arise,  
 In East and West, which doe obscure the Skies,  
 The lesser *Cloud* which *Zephirus* doth blow,  
 Comes swift, but Lo ! the greater comes but slow,  
 Till they both meeting in the *Welkin* wide,  
 Raise raging Flouds, like to an Easterne tide,

Whose

Whose violence the *eyes* of Oorne downe beates ;  
 And all the Plough-mans Labour ill intreats :  
 So doe the teares of this grieu'd Couple fall,  
 That they in *Sorrow* drowne *Words, Eyes, and All.*

And eu'n my pen with *Sorrow* drown'd is faint,  
 To leaue them weeping, and you next acquaint,  
 With that which passed in the *Iudgement Hall*,  
 For there the people doe assemble all.

Amongst the rest, one called *Jeremy*,  
 (That was a childe of the Captiuitie,  
 Who was old *Helchi's* ancient friend and peare,  
 And from their cradles most familiar were,  
 And often had the *Elders* office borne,  
 Till Pride and base Ambition with scorne,  
 Had throwne from *Seate* of Iustice, Equitie,  
 And foisted in her roome base Briberie )  
 Being now summond to appeare that day,  
 Enquir'd of *Tobith* then vpon the way,  
 What cause was of this Summons generall,  
 Who told him what to *Susan* had befall.

*Susan*, said he, what *Helchi's* daughter faire,  
 Which is her parents onely childe and heire,  
 Could she be brought her fathers house to blame,  
 And bring her husbands honour vnto shame ?  
 Together with her parents I was one  
 Led Captiue by the *King* to *Babylon*:

There was no man more noble in the Land,  
 Than he, nor more for Countreys Good did stand,  
 4 *Kin. 25.57* We saw our *Kings* *Sonnes* slaine before his face,  
 And then his eyes thrust out, for more disgrace ;  
 Yet vertue grac'd so *Helchi* in this Land,  
 He in high grace soone with the King did stand,  
 And was the first dwelt here in his owne house,  
 Most Valiant, Noble, Wise, Religious,

Most

*The third Booke of Susanna.*

27

Most happy in one chaste and godly wife,  
By whom he had this child, their ioy and Life.

I tell thee Neighbour, I this Girle did know  
Eu'n from a childe, as pure as any Snow,  
V Who from her mother suckd milke, as sincere,  
As euer any nurse to childe did beare:

For she so much this infant tendered,  
As with her owne Breasts she it suckeled,

“ For with the milke, it is an old tradition,

“ The child may sucke a good or bad condition.

So soone as Parents could her tongue prepare  
To speake, they neither Cost nor Labour spare,

To teach her all *demeanour* mannerly,

But aboue all, the *dread* of the most High:

In Scripture they her daily taught to reade,

So that in time they sow'd in her such seede,

As might produce in *Harnest* certaine gaine,

For all their tillage, labour, cost, and paine. (past,

Scarfe had the Sunne twelue times through *Virgo*  
When faire *Susannas* manners sweete, were cast,

By care of *Parents*, in so faire a mould,

That all with wonder did the maide behold:

In publique *Dancing* she doth not delight,

Faires, banquets, plays, or sittings vp at night,

Nor yet in wandring *Dinas* conuerlation,

But keepes at home her fathers habitation:

Imploying all her paines and carefull thought,

To please and tend on them that vp her brought.

Like, *Storke* who when her parents old haue neede,

Sustaines in *Eld*, who her in youth did feede;

Accounting it a wondrous happinesse,

For gifts receiu'd to render thankfulnessse.

At vacant houres it was her chiefe delight,

To reade the stories of Gods glorious might,

Where



Where all the choicest precepts she could find,  
 She stor'd as heau'nly *Manna* for her mind:  
 The Liues of choicest *Dames* of *Iewish* nation,  
 To her as patternes are for imitation,  
 Which oft with needle, lest she should forget,  
 She in most curious Colours neatly set.  
 Here in a table she doth tell the story,  
 Of *Egypt*s ouerthrowe, and *Iudas* glory,  
 Where *Miriam* leades her *Daughters* in a dance,  
 To sing *Heau'ns* *Prayses* for *Deliuernance* :  
 The Red Sea here his waters doth diuide,  
 Whilst *Israel* passeth to the other side;  
 And here the *wanes* begin to meete againe,  
 To drowne the proud *Egyptians* in the *maine* :  
 One breakes, but knowes not how, his Charet wheele,  
 Anothers horse doth of the staggers reele;  
 Here one yet without hope of Life, doth swim,  
 Another sinking catcheth hold on him,  
 And neuer lets him goe, till he him straine,  
 Vnto the late-dry bottome of the *Maine*.  
 Here stands a *Palme*, whose height and breadth excell,  
 Where *Debora* sits iudging *Israel*.  
 Close by whose side fate valiant *Barac*, who  
 Vnto the warre without *Her*, would not goe.  
 Here weaues She *Iephthes* daughter in a Lome,  
 From Conquest welcomming her father home,  
 When lo, he rends his haire, and teares his beard,  
 That one would thinke the picture had been scard:  
 Who for the Vow he made to the *most High*,  
 Denotes her to perpetuall *Chastity*.  
 Then would She wish her Father such a crosse,  
 So both thereby might haue no greater losse :  
 Oft sings she to her Lute diuineſt *Layes*,  
 And oft to make sweet Hymns her selfe assaies,

So that indeede to win her for his Bride,  
Young Princes sought, but she them all deuide.  
Thus woo'd of all, but yet Loues fiery dart,  
Could neuer thaw the chaste yce of her heart,  
But like a *Diamond*, which nothing but  
A *Diamond* is able for to cut,  
So nothing could this peerelesse Lady moue,  
But *pairelesse Ioachims* most constant *Loue* :  
The yron catelier from beloued Side,  
Of Loade-stone than their *Loues* you might diuide :  
" For as words cut in *Diamonds*, ay last,  
" So *Loue* on vertue grounded standeth fast,  
" When that which onely doth on *Lust* depend,  
" Doth like to *Ammons* with the *Fury* end.

This man was vertuous, of noble race,  
Rich, beautifull in *Body*, and in *Face* ;  
To him her parents gladly gaue consent,  
And with her happy choise were well content.

Then see how *Loue* thus lawfully begun  
Betwixt this paire, a holy course doth run ;  
A wise discreete man; chaste and modest wife,  
Liu'd as their *Bodies* both had but one *Life* :  
One will, one mouth to wish and to direct,  
What one delights, the other doth affect,  
And he offends both, that displeaseth one,  
Thus are they truely both *one flesh and bone*.  
The old man farther would his Tale haue told,  
But now they at the *Hall* arriu'd, Behold !  
The officers, and sergeants cry out, Roome,  
Make way, for heere my Lords the *Elders* come.

As *Iudges* (which the wicked *Iesabel*,  
To get the field which *Naboath* would not sell)  
Corrupted by her *Lines* proclaime a fast,  
And guiltlesse *Naboath* with the chiefest plac't;

1. King. 21,  
8.

Till

C

Till that two wicked persons sweare this thing,  
 We heard this man blaspheme *God* and the *Kings*,  
 Whereat the godly *Iurours* out doe cry,  
 We finde him guiltie, guiltie let him die;  
 So came these wicked *Elders* to the Hall,  
 Resolu'd to wreake their *Spite* and *Malice* all:  
 But that they might themselues vpright pretend,  
 They cause the people for the *Dame* to send,  
 Who with her parents, children, and her kin,  
 Appeare'd as faire without, as cleare within.

As when the course of some much honour'd peere,  
 Vnto her tombe is brought vpon a *Beere*,  
 Couer'd with *veluet* blacke downe to the ground,  
 Her friends and kins-folkes all about her round,  
 Their late delights now all to *Sorrow* turne;  
 But most her parents and her children mourne,  
 For losse of their deare childe, and carefull mother,  
 Who neuer had, nor shall haue such another:  
 That all the lookers on and standers by,  
 Bewaile the last act of this *Tragedie*:  
 So was this *Dame* brought out in blacke array,  
 Vnto the *funerall* of this sad day,  
 Her faire blacke stole low-reaching to the ground,  
 Vnder which heau'nly *Beauties* all abound,  
 Follow'd by noble *Dames* of *Iewish* nation,  
 Who made for her exceeding Lamentation:  
 Yea, so her parents and her children mourne,  
 It doth all *Iudas* hearts to pittie turne;  
 Yet would the *Elders* Bowels not relent,  
 Though eu'n the rockes and stones seeme to lament.  
 And sure none can the ashes in an vrne,  
 Bewaile more than they all for her doe mourne:  
 Herein the difference doth only lye,  
 A Course is dead, and *Susan* is to dye.



One's Soule is whole in heavenly habitation,  
Hers there as yet only by contemplation.

The *Elders* burning in old lustfull fire,  
To satisfie their beastly Lusts desire,  
Command the *Serieants* streight her face vncouer,  
And at the Barre the prisoner plaine discover.

As when the Coffin which the Coarse contained,  
With blacke all couer'd, on the *Herse* remains,  
The *mourners* seeme their loud Laments to hould,  
But when the Sexton doth the Same vnfold,  
Preparing it for *earths* last habitation;  
All send out loudest groanes and Lamentation;  
So all her friends this liuing Coarse bewaile.  
When from her tender eyes they pull the *vaine*,  
Her Face then vnder Sorowes clouds doth shine,  
As neere as *mortals* may, like to diuine;  
Her *haire* like wires of burnisht gold appeares,  
Whereon like pearles do hang her cristall teares.  
*Malicious Curses*! looke off, your Sight is ill,  
You, like the *Basiliske*, by eying kill:  
For her but yesterday your Liues you venterd,  
And into her *Lords* orchyard closely enterd,  
But now I see the flame which you then burn'd,  
Is all to *Malice*, *Hate*, and *Fury* turn'd.  
In brieft the Clerke doth her Inditement reade,  
To which she truly doth *non-guiltie* pleade,  
Yet so the *Law* is, that vpon *Deniall*,  
Her Life must stand vpon the peoples triall.

Poore wretch (saith then the eldest *Iudge*) confesse,  
And aske God pardon for thy wickednesse:  
The Euidence, alas! too plaine will be,  
The witnesses thee in the act did see.

"But who feares not to act Adulterie,  
"In Gods sight, feares not before men to lie.

Thou thought'st this thing in secret to haue done,  
 But God shall make it clearer then the *sunne*.  
 Then on her guiltlesse head both lay their hands,  
 Whil'st shee like *Iepthes* virgine-daughter stands,  
 Looking to *Heau'n*, expecting when priests knife,  
 Should for burnt-offering dispatch her life.  
 And thus they sweare; As last daies afternoone,  
 We two in shady arbour sate alone,  
 In at the foregate to the orchard came,  
 With maidens two attending her, this Dame,  
 Whom at the back-gate soone away shee sends,  
 Whil'st some Deuotions priuate she pretends;  
 But in close shade we suddainly espie,  
 A yong man waiting with this Dame to lye;  
 And much asham'd of such most wicked fact,  
 Arise and take them in the very act.  
 The man escapes, because he was too strong,  
 For we alas are old, and he was yong:  
 Out of the gate he breakes from vs away,  
 But what hee was this Dame will not bewray:  
 This truth 'fore God and man we testifie,  
 Now heare the *Law* against *adultery*.  
 The Clerke then reads: The man that's lying found,  
 With any woman-kinde in wedlocke bound,  
 They both shall die, as both together lay,  
 So sinne from *Israel* is done away.  
 Then as the chimes the clocke doe follow soone,  
 As it hath told her longest tale at noone,  
 Not caring whether it goe false or true,  
 So doe the idle-giddy headed crew,  
 At hearing of the *Iudges* witnesse, cry,  
 We finde her guiltie, guiltie let her die.  
 Oh *Heau'ns*! chaste *Susan* die? Thou maist cōplaine,  
 That thou thine heart hast censed then in vaine,

*Deut. 22.*  
 22.

In vaine hast wash'd thine hands in innocence,  
And day and night endured chastisements :  
But vnderstanding well the fearefull end  
Of those that so maliciously intend,  
How they consume and perish suddainly,  
Shee onely thus aloud to God doth cry.

*Searcher of Secrets* : who from euer was,  
And all things knowst before they come to passe,  
Thou knowst they falsely these things testifie,  
Against mee : therefore, Lo I guiltlesse die.  
Thou knowst I neuer to such things consented,  
As these men haue maliciously inuented.

As Bullet then which force of Powder sends,  
Swiftly attaines the marke which it intends :  
Eu'n so these words sent from a wounded Sprite,  
Fly to the Lord that iudgeth all things right.  
Who vnderstanding well by this appeale,  
Guiltlesse *Susann's* wrong, forthwith doth scale,  
Without delay, or fee, an *Inhibition*,  
And to a yong man grants a new commission.  
For God (as was scene often in those daies)  
The Spirit of yong *Daniel* doth raise,  
Who as shee's led to execution, cries,  
I free am from this bloody Sacrifice.  
The people which all noueltie desire,  
Returne of him his meaning to enquire,  
Who in the Spirit of Truth now waxing bold,  
Before them all their errour doth vnfold.

O! Fooles of *Israel*! who to discerne  
The Truth not able are, nor seeke to learne :  
You one of *Israels* daughters heere to die,  
Condemned haue, but know no reason why.  
Before what *Iudges* did you her arraigne ?  
Who her accusers are ? and who againe ,



34      *The third Booke of Susanna.*

Are witnesses? What, two false *Elders* shall,  
Be *Iudge*, accusers, witnesses, and all?

“ He that his throne on *Iustice* will erect,  
“ *Mens causes*, not their *persons* must respect.

If *Elders* now accusers will become,

*Deut. 19.*  
17.

They must before the *Priests* and *Iudges* come :

And if they faile to prooue their accusation,

They must be subiect to like condemnation.

Returne, returne, make better inquisition,

Put the accusers both out of *Commission*;

Appoint new *Iudges*, who with diligence,

May trie the *witnesses* and her *defence*.

Returne, returne, in *Iudgement* sit againe,

For they against her fallely doe complaine.

*Gen. 41. 38.*

As when lost *some* of *Iacob* did vnfold,

The meaning of the *Dream* which *Pharaoh* told,

And wish'd that he should *Officers* command,

To store vp foode to saue alieue his land :

None then in *Pharoes* and his seruants eyes,

Appeared then this *Hebrew* childe more wise;

For by his gracious words they plaine descry,

*Gods Spirit* in him most abundantly :

And therefore next vnto the *King* must stand,

And gouerne by his word all *Egypt* land.

So when this youth doth his great *Prudence* show,

By words like dew of *Heau'n* which from him flow,

All with one minde conclude for certaintie,

In him the *Spirit* rests of the most *High*:

And therefore as approouing of *Gods* choise,

They all elect him *Elder* with one voice :

And th'other from their offices suspend,

Till this their cause shall haue a finall end.

The end of the third Booke.



T H E  
F O V R T H B O O K E O F  
S V S A N N A .

*The fickle state of seeming men of might :  
Their peace of conscience that iudge upright.  
The people plaine the Elders malice see,  
In that their testimonies disagree.  
Susan's absolu'd, and they condemn'd to die :  
Of Men and Angels beaunly melody.*

**Y**Ou *Judges* ; that on earth Gods people wield,  
As husbands trees and bushes in a field,  
Crop which you list, and which you list let grow,  
And are as Gods Vicegerents here below ;  
Loe heere an embleme of your fickle fate,  
And vaine inconstancy of humane state:  
Who but this morning rul'd both farre and neere,  
Ere noone, as prisoners, at the Barre appeare;  
And who eu'n now were *Judges* ouer all,  
Must by their *Subiects* iudgement stand or fall.  
Ambition base, light puffed of worthlesse Pride ,  
How dost thou heere vaine mortals thoughts deride ?  
Them throwing like hand-balls against the ground,  
That they againe the higher may rebound,  
And when as thou hast finished thy Sport,  
Them leau'st all in the Dust in equall sort :  
Oh happy *Elders* ! could your conscience  
Now pleade, with *Samuels*, a iust defence :

C 4

1. SAM. 12.

That 3.

That willing doth before *King Saul* appeare,  
 And people all, himsele of fraud to cleare.  
 Whose Oxe, whose Ass haue I vniustly tane?  
 Whom haue I wrong'd, saith he, in Goods or Name?  
 Of whose hands haue I taken lesse or more,  
 To blind mine eyes, and I will all restore?  
 Before God and's Annoynted (say they) wee  
 Acknowledge thee from all corruption free:  
 Thus all acquitted vpright *Samuel*,  
 Who many yeeres had iudg'd all *Israel*,  
 But these two *Elders* had not rul'd one yeare,  
 Ere they are both brought forth themselues to cleare,  
 Before the *Iudge*, and there to testifie  
 Against themselues, their owne iniquitie.

Oh peerelesse pearle of good sound conscience!  
 When we are call'd to plead our owne defence,  
 Especially before the Lord of might,  
 Before whom all our deeds must come to light,  
 When Angels shall aloud their trumpets blow,  
 And mortals all at once in flesh shall show,  
 For to receiue their iust and finall *Dome*,  
 When all in person must to *Iudgement* come.  
 How cheerefull shall good *Consciences* abide?  
 Whilst wicked with the rockes may fall and hide,  
 Them, from the vengeance of that iustest one,  
 Who retributes to all as they haue done.

1. King. 3.  
 23.

As wisest *Salomon* when he could finde,  
 No certaine witnesse to resolue his minde,  
 When as two women did before him stricke,  
 VVhose was the dead, and whose the childe aliue:  
 VVell knowing one of them the truth did know,  
 Deuill'd how by themselues it plaine to show:  
 So this yong *Iudge* in heau'nly wisdom wise,  
 Doth with the Lords and people thus aduise:

Brethren, Lo heere a question betwixt two,  
 VVhich none on earth, but they, doe truly know.

The



The Dame deny's, what these accusers sweare,  
 Shee's one, they two; but both one party are,  
 And witnesses: therefore in lawes conception,  
 They both are lyable to iust exception:  
 Wherefore I will, that one be put aside  
 Whilst th'other is examined and tride:  
 " God that from heau'n the truth of all doth see,  
 " Will neuer let false witnesses agree.  
 When they are parted, first to Barre they call,  
 The elder Iudge, there to be seene of all:  
 Who as base *Shemei* (of the cursing kind,  
 After he was by *Solomon* confind)  
 For passing's bounds, then brought before the King, *1. Kin, 2. 43.*  
 His guilty conscience 'gainst him witnessing,  
 The wickednesse he to King *David* did,  
 When from his gracelesse *Absolon* he fled)  
 Stood mute, amaz'd before the iudgement seate,  
 And, out of hope, no pardon doth intreate:  
 So stood the Carle amazed, shaking, mute,  
 Expecting God should vengeance retribute:  
 Yet being old and full of subtilty,  
 Doth thus his owne proceedings iustify.  
 My heart is confident and bold within,  
 Since all I did was but to punish sinne:  
 If in some circumstances, faile I shall,  
 To be accuser, witnesse, Iudge and all,  
 My witnesse-bearing thus I iustify,  
 There was no more but we, could testify,  
 And better we to bring this accusation,  
 Than leaue unpunisht such abomination.  
 As for condemning, let the people say,  
 Who were the onely Iudges here to day.  
 We neuer vrg'd the rigour of the law,  
 We onely testifide what we both saw:  
 Let not her teares or beauty thee so blind,  
 As she a patrone for her sinne may find:

Besides

Besides the prooffe, which we by oaths haue showne;  
 Tis plaine, we found her naked all alone.  
 Alone? said *Daniel*, cancred Carle that hast  
 Liu'd wickedly, so long and so vnchast,  
 Th'ungracious deedes thou actedst in Gods sight,  
 Shall here before vs all be brought to light.  
 False iudgements thou hast giu'n, and sore opprest  
 The innocent, the guilty hast releast.  
 Yet saith the Lord, *The innocent and righteous,*  
*Thou shalt not slay, nor iustify th'unrighteous:*  
 We haue well mark'd the wicked accusation,  
 Thou bringst against this daughter of our nation,  
 If, as thou swear'st, thou saw'st th' adultery,  
 Tell now vnder what tree they then did lye.  
 A Mulbery tree, the Elder then replyde:  
 Well, then said *Daniel*, now thou hast lyde  
 Against thy selfe; the Angell of the Lord,  
 Stands ready to divide thee with a sword,  
 Against thine owne life thou hast testifide;  
 Bring forth the other, put this wretch aside.

*Similes*

As theefe which feares, besides his guilty breast,  
 That's fellow hath before the theft confest,  
 Trembles and quakes at his examination,  
 And seekes to scape by nice equivocation,  
 At last resolving still to hold his tale,  
 Doth vtter words that tend to's finall bale:  
 Eu'n so this second feares, his will not hold  
 Agreement with the tale his fellow told;  
 Or that his brother might the truth confesse,  
 In hope of pardon for his wickednesse:  
 But in the end, is his determination,  
 No whit to alter his first accusation,  
 And therefore with a feigned innocence,  
 He boldly speakes thus in his owne defence.

*Brethren*, since you to me this office gaue,  
 I know I did so well my selfe behaue,

As

As guiltlesse now I need not be afraid,  
To begge vnto mine innocence your aid.  
That you from me my dignity haue rent,  
And brought me to the *Barre*, I am content:  
My shoulders of a burthen is well lighted,  
For neuer I in Soueraignty delighted.  
That which mine heart with griefe doth now affect,  
Is, that you me of Falsity suspect:  
That you should thinke I durst sweare to a Lye,  
And not expect dread lightning suddainely.  
Young man, God send thee honour in thy place,  
Thy greatnesse build not yet on our disgrace:  
What vs befalls may come to thee as soone,  
We iudged in the morning, thou at noone:  
Therefore beware, oh man, thou iudgest right,  
Thou knowst not who may iudge thy selfe ere night.  
What profit is't to me in this to lye,  
And to condemne my true friends wife to dye?  
Good *Ioachims*, who were she chaste as faire,  
They were a holy, noble, pearelesse paire.  
But that whereof we now accuse this Dame,  
I sweare is true; who dares deny the same?

Then *Daniel* said, Oh thou of *Canaans* seede,  
And not of *Iudas*, Beauty hath indeede  
Deceiued thee, and lust doth eu'n thy heart  
And all the powers of thy soule peruert:  
Thus you with *Israels* daughters dealt before,  
And they for feare haue plaid with you the whore;  
But *Iudas* daughter, *Ioachims* chaste bride,  
Could neuer such foule wickednesse abide.  
But they that will haue one condemn'd to dye,  
Ought of the time and place to testifie:  
Then tell me truely, vnderneath what tree  
Them companing together thou didst see,  
Vnder a Pomegranate, he then reply's,  
Behold now, all, how this vile villaine lyes,

Saith



Saith then the Iudge; the Angell with a sword,  
 Shall thee diuide, of God and man abhord.  
 Had she in orchyard to your lust consented,  
 This crime against her had not beene inuented.  
 Well knew I this before by reuelation,  
 But would make't plaine by their examination,  
 Before I vnto iudgement did proceede.

*The sentence.*

Wherefore I, In Gods name, this sentence reade.  
 I Daniel, a iudge by your commission,  
 Hauing with diligence made inquisition,  
 In cause pretended of Adultery,  
 Betweene this Dame, and these two Elders by,  
 And witnessies in different tales so found,  
 That thereby one the other doth confound,  
 First doe absolue from guilt this chastest Dame,  
 Restoring her to her good name and fame.

*Deu. 19. 16.*

Next I pronounce, that who so vp shall rise,  
 And gainst his brother falsely testifi's,  
 Ought iustly to receiue that punishment,  
 Which wickedly he to his brother ment;  
 Do to him as he would haue done, I say,  
 So ill from *Israel* is done away.  
 And so shall other heare of it and feare,  
 And henceforth no false testimony beare,  
 Let not your eyes of them take least compassion,  
 Respect not greatnesse, person, age or nation:  
 A hand for hand, for tooth tooth, eye for eye,  
 A foote for foote, for murther let them dye.  
 Neuer did any people say Amen,  
 More gladly to the preachers prayer, when  
 He for the safety of our King doth pray,  
 And their confusion, that would him betray,  
 Than all the multitude their shoutings raise,  
 To blisse his iustice and their maker praise.  
 God that from fraud deliuereth the iust,  
 And from the wicked, all that in him trust.

And

*The fourth Booke of Susanna.*

41

And as when *Faux* that arcenall full fraught  
With treason, mischief, and rebellious thought,  
(Plotting the death and vtter desolation,  
Of King, Priests, Nobles, and of all our nation,  
Because like *Susan* here we did deny,  
To leaue our Lord, and to accompany,  
With *Iezabel* in foule abomination,  
With whom earths Princes commit fornication,)  
Condemned was by Iudges iustest dome,  
Lo all the people doe together come,  
With ioyfull hearts, vnto his execution,  
Where he receiueth iustest retribution:  
Eu'n so when *Daniel* for false-witnesse-bearing,  
The Elders had convict in peoples hearing,  
Vpon them the whole multitude doth run,  
And did to them eu'n as they would haue done,  
To chastest Dame; so sinne was done away,  
And her blood innocent was sau'd that day.  
My history is done, but not my song,  
For they that all this while haue held their tongue,  
Vp now their voices vnto heauen raise,  
And for this Dames deliuerance sing praise:  
First old *Helchias* spirit doth reuiue,  
As *Iacobs* hearing *Ioseph* was aliue,  
And like to vpright godly *Simeon* old  
When he his Sauour in his armes doth hold,  
Sings *nunc Dimittis*, Oh now let me dye:  
In *Susan*, s found not least dishonesty.  
And next his wife like *Miriam* doth sing,  
The noble praises of her heauenly King.  
When as she saw her enemies confounded,  
And all th' Egyptians in the red sea drowned.  
Oh *Ioachim*, who can the ioy descry!  
That thou conceiud'st for her deliuey?  
He onely that hath skill to touch the string,  
Of *Davids* Harpe, and Psalmes like his to sing,

*Gun-powder  
treason.*

*Ren.*

Can

And

Can here describe the heavenly melody,  
 Was made on earth by this whole company.  
 Father and mother for their daughter sung,  
 The children which about their mother hung,  
 Like fairest clusters of the fruitfull vine,  
 Sing all with angelique, sweete voice divine.  
 Loe all her kindred, and her seruants sing,  
 And eu'n Dame Eccho seem'd from heauen to ring;  
 But t'was not Eccho, but sweete Angels voice,  
 That for this Dames deliur'ance did reioyce.  
 And now my Muse, the Reader onely stayes,  
 To sing one ditty of this stories praise.  
 Harke all chaste Ladies, all iust Iudges heare,  
 Both old and young vnto my words giue eare,  
 Let them like dew vpon your hearts distill,  
 And siluer drops which heau'ns on meadowes spill.  
*Joachim, Susan, Helchi* with me sing  
 The glorious bounty of the righteous king:  
 And babes who scarce haue leard to tune your voice,  
 Yea: sucklings in his noble strength reioyce.  
 He, to whom earst you lifted vp your eyes,  
 Now heares your groanes, and listens to your cries,  
 And you deliuers from Beares cruell pawes,  
 The Lyons throate, and Crocodiles foule iawes.  
 He in all ages past hath sau'd the iust,  
 And those that put in him their hope and trust;  
 But neuer plainer haue we heard or read,  
 Than here, his prouidence discovered.

*Susanna* chaste to iustice I compare,  
 The Elders two corrupted Iudges are,  
 Who seeke for pleasure, fauour, gaine, ambition,  
 Her to corrupt, but to their owne perdition.  
 Iudges corrupt, when you this story heare,  
 At Gods iust vengeance tremble, quake and feare;  
 And iudging others for the like offence,  
 Condemne your owne foule, guilty conscience.

And



And thinke not when you finde your selues vniust,  
Such punishment is onely due for lust.

Who for ambition, fauour, feare or gaine,

Doe iudge vniustly, merit equall paine.

You that proiect to prooue by witnesses,

Things false, for gaine, or for malcioufnesse ;

Lo here your Fate in this example see,

Your testimonies neuer shall agree.

Old lechers that in beastly lust delight,

See here your deeds of darknesse brought to light;

Who doth from heauen your secret sins behold,

Will one day to your shame, them all vnfold.

Iudges and people diligently try

The truth, before you one condemne to dye;

For some for malice, some will sweare for gaine,

Of enuy and ambition some will straine.

When as you see th'accusers violent,

And offer oath to prooue their owne intent,

Though it may seeme them little to concerne,

Yet warily, before you iudge, discern.

Chaste Dames! who rather had endure the shame,

I han priuily your consciences to blame,

Waite on the Lord, and in his lawes delight,

So he will bring all wickednesse to light.

Whilst *Susan*-like your innocencie shall shine,

And be commended to succeeding time.

Henceforth let all the Ladies that liue chaste,

Be with the title of *Susannas* grac<sup>t</sup>:

So far as *Isaacks* feede the Scepter swayes,

And *Phœbus* doth divide the nights from dayes,

So far shall honourd be chaste *Susans* name,

And all chaste Dames shall glory in the same.

And when as witnesses doe disagree,

Iudges shall praise her honourd chastity:

And *Daniels* prudent diligence admire,

And by this patterne, out the truth enquire,

In

44 *The fourth Booke of Susanna.*

*Mark. 14.*  
*58, 59.*

In this she suffers like that *holy One*,  
Who though he neuer ill had thought or done,  
Yet was accusd for cursed Blaspheme,  
But neuer could the witnesses agree.  
Lo wicked *Pilate* like these Elders stands,  
Washing before iust iudge, his guilty hands,  
Yet nothing but hells lake shall wash from thence,  
That guiltlesse blood, the blood of innocence,  
In thee two wicked Iudges I doe see,  
The diuell and the world accusing me,  
Whose malice surely had me ouercome,  
Had not the Prophet to my rescue come.  
I see in *Daniel*, sitting on the throne,  
A true resemblance of that *holy One*,  
Who though he all things past as present knows,  
By Spirit which the truth to *Daniel* shows,  
Yet by discussing will make all things cleare,  
That men and Angels which his Dome do heare,  
May second it with finall approbation,  
The Iusts reward, the wickeds condemnation.  
Go on, braue *Daniel*, in doing right,  
And thou shalt fauour find in Princes sight,  
*Gen. 41. 40.* *Cyrus* succedes in Persian Monarchy,  
Who thee shall raise to high Authority,  
And like wise *Ioseph* place thee next his throne,  
He Egypt, thou shalt *Persia* rule alone.

---

IN all thy Poems thou dost wondrous well,  
But thy *Susanna* doth them all excell.

R. C.

FINIS.

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